



Esyphu Johnson

THE
Instructor
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RICHARD BALLANTYNE

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CHILDREN'S FRIEND FEATURES OF INTEREST TO THE SUNDAY SCHOOLS

The Missions of the Church—*Edith S. Patrick and Jerry Sain*. Keeper of the Drawbridge—*Susa A. Vanderford*. "Tag-Along" Perry—*Marie Larsen*. A Hymn and a Passport—*Norman C. Schlichter*. Our Young Writers and Artists. Lessons for Mission Primaries.

THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints
Devoted to the Study of What to Teach and How to Teach
according to the Restored Gospel

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Contributing Editor: Wendell J. Ashton; Editorial Secretary: Lois Clayton

Influence of the Sunday School on the Lives of Latter-day Saints

PRESIDENT GEORGE ALBERT SMITH

WHEN Brother Richard Ballantyne was once questioned as to his purpose in founding the first Latter-day Saint Sunday School in 1849, he is said to have replied: "My main purpose was to teach the children the gospel, because I felt that it was very precious to me, and I thought it would be precious to them." That is and always has been the purpose of the Sunday Schools, to teach the gospel to the children, and it remains so to this day. It will continue to be our purpose in the future.

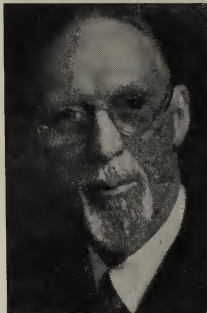
To look back over the record of our Sunday Schools during the one hundred years since the first organization was founded, is to behold continual growth and advancement that is almost unparalleled in the history of the Church. From the first small group that met in Brother Ballantyne's home in December, 1849, we have today an organization with 2,823 Sunday Schools, having 39,568 officers and teachers and 444,541 pupils.

The Sunday School occupies an important place in the lives of children and young men and women, and all who attend. They feel its influence in their thoughts and actions, they enjoy each other's companionship, and they delight in singing the songs of Zion.

Two years ago I said, when addressing a group who had assembled near the site of Brother Ballantyne's old home:

"I am thinking of one of the things in Sunday School that interested me as a child. I was not a very good singer, but I enjoyed music, and I remember some of the hymns that influenced my life. I have jotted a few of them down that I would like to read to you: 'Abide with Me'; 'Angry Words Oh Let Them Never'; 'We Are Sowing, Daily Sowing, Countless Seeds of Good and Ill'; 'Beautiful Words of Love'; 'Haste to the Sunday School'; (I think that was the way I got my idea of punctuality, because when I was a boy we dared not go into the class late.) 'Catch the Sunshine'; 'Ere the Sun Goes Down'; 'Did You Think to Pray?' I ask this audience, 'Ere you left your room this morning, did you think to pray? In the name of Christ our Savior, did you sue for loving favor, as a shield today?'

"Then 'Hope of Israel, Zion's Army'; 'Kind Words are Sweet Tones of the Heart'; 'Improve the Shining Moments'; 'Scatter Seeds of Sunshine'; 'Let Us All Press on in the Work of the Lord'; 'Never Be Late to



PRESIDENT GEORGE ALBERT SMITH

the Sunday School Class.' And one that I shall always remember was 'Joseph Smith's First Prayer'; also 'In our Lovely Deseret'; and 'Today While the Sun Shines, Work with a Will.'

"I remember George Goddard and William Willis, two dear old brethren who used to come to the Sunday School in the Seventeenth Ward when I was there and lead us in singing 'I am a Mormon Boy,' and other hymns. All these things have come to my mind today and I feel that the hymns that have been taught the sons and daughters of the Latter-day Saints in the Sunday School are a continuous sermon of righteousness. I am sure they have inspired many of us to do the things that the Lord would like us to do."

I congratulate the officers and teachers in our Sunday School organizations, wherever they may be located, on the excellent work they have done and are now doing, in instructing the youth of Israel in the principles of the gospel, and I pray that God's choicest blessings may be and abide with them.



"Let love be without dissimulation. Abhor that which is evil: cleave to that which is good.

"Be kindly affectioned one to another with brotherly love; in honour preferring one another;

"Not slothful in business; fervent in spirit; serving the Lord;

"Rejoicing in hope; patient in tribulation; continuing instant in prayer;

"Distributing to the necessities of saints; given to hospitality.

"Bless them which persecute you: bless, and curse not.

"Rejoice with them that do rejoice, and weep with them that weep.

"Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."
(Romans 10:9-16.)

The Legacy of Richard Ballantyne

CONWAY B. SONNE

"I felt that the gospel was too precious to myself to be withheld from the children."

It was Richard Ballantyne speaking. He was giving the reason for his Sunday School, the beginning of a world-wide movement in the Church. This modest statement tells more about him than pages of biography. For here was a man whose adventurous and colorful life contrasted strangely with a rare sensitive nature that put the welfare of children before all other considerations. His life work was the Sunday School, and he was first and last a teacher.

Richard Ballantyne was born in the Scotch village of Whitridgebog, August 26, 1817, the son of a seventy-four-year-old father and a thirty-three-year-old mother. His father was a well-to-do farmer who lost the accumulated wealth of a lifetime because he pledged himself for the debts of a friend, and the friend defaulted. And so Richard grew up in the direst poverty, attending a few years of school, but earning his own way from about the age of ten.

He was early governed by two passions—love of God and love of children. In his young manhood he was elected "Ruling Elder" of the Relief Presbyterian Church in Earl-

ston, Scotland. One of his first tasks was to organize a Sunday School in a small farm hamlet where he had seen children playing in the streets on the Sabbath, and under his leadership the Sunday School flourished.

He had a searching mind which asked annoying questions about his traditional religion, and it was not until he heard the message of the Prophet Joseph Smith that he found the answers his soul craved. Then he was baptized, but his baptism meant sacrifices. Facing a hotbed of persecution and abuse in his home town he sold a profitable bakery, endured the coldness of once warm friends, and finally brought his mother, two sisters, and an invalid brother to America.

From the day of his conversion the tall Scotchman found himself in a whirlpool of adventure and turmoil. At Nauvoo he was caught up in the flames of oppression that were sweeping over Illinois. During these times he was kidnapped by an armed mob. With him were Phineas Young, his son Brigham H., and James Standing. Their kidnappers were bent on murder. Once they tried to poison the four prisoners, and on two occasions the mobbers tried to shoot them in cold blood, but their plans miscarried. At last after two weeks of torture and cap-

tivity the victims demanded their freedom, telling their guards to shoot if they wished but they were going home. And their guards unexpectedly released them.

The young Scot was thrown into the thick of the battle of Nauvoo, twice nearly losing his life, and he fled the city only one step ahead of the savage invaders. He helped lead a company of Latter-day Saint refugees to Winter Quarters, where he remained eighteen months and where he married the dark-haired, brown-eyed Huldah Meriah Clark.

Then came the trek to Utah. On June 1, 1848, when the large company of Latter-day Saints was encamped on the banks of the Elk Horn River, Nebraska, a son was born to Richard and Huldah under the canvas roof of a covered wagon. He was named Richard Alando Ballantyne. But the life of the baby hung in the balance. He was afflicted with a severe case of canker. One night the anxious father picked up the child, wrapped him carefully in a blanket, and took him into the woods. There he placed his son on a pillow and prayed over him with all the fervency of his soul. Richard made a covenant with the Lord that if the young life were spared, it would be dedicated to the service of the Church. The baby was saved, and he lived to the venerable age of seventy-eight, devoting a lifetime to active and loyal Church service.

His first year in Utah brought hardship and distress to Richard Ballantyne. He lost his first crop in

a hailstorm. His family went hungry, so hungry they ate sego roots and thistles. His fortunes were at the lowest ebb. The desert was a relentless and formidable antagonist, but he set his jaw and with renewed vigor tackled the job of keeping alive.

Yet strangely enough in the shadows of disaster he was inspired with an idea. The seed of this idea had been planted years before in Scotland. Even now as he lost his first battle with the desert it crowded into his mind with such insistence that his other problems almost paled into insignificance. Less idealistic men might have thought other things should come first, such as the feeding of people and the building of cities, but Richard Ballantyne felt that there were some important things that could not wait for the conquest of the Utah wastelands.

His memory carried him back to the little village in Scotland where neglected boys and girls ran wildly in the streets on Sunday. He again relived the thrill of pleasure that came to him when he succeeded in bringing these youngsters into the Sunday School of his parish. He knew that God surely did not intend that children should be forgotten, no matter what the conditions were. Here on the desert he worried about their teaching, and often when he was alone he would kneel in prayer seeking guidance. Finally he asked his bishop for permission to carry out his plan. He received approval and encouragement not only from

his bishop but from many of the General Authorities as well.

Then he decided to act. He loaded his belongings into his wagons and with his family drove out of the Old Fort. He located on a lot situated on what is now First West and Third South streets. Here he built one small room to be used as a summer kitchen. He lived in his two wagons, sleeping in one and storing supplies in the other.

He then began building the house to be used for a Sunday School, as well as a residence. During the summer of 1849 he cut down trees in Mill Creek Canyon for timber. He took the logs to the mill to be sawed on shares, and then he hauled his share down to his lot. The rock he obtained from the quarry in Red Butte Canyon. The adobes came from the old yard in the western part of the city. Every minute that he could spare from providing food and clothing for his family went into that building. The walls went up, and the roof was finished. He did all the masonry and carpentry work himself, except for the window sashes and doors, and for these items he exchanged work with a skilled carpenter.

Soon the house was completed. With a smile of pleasure and light-hearted enthusiasm he rounded up the children of the neighborhood. He told them of his plan. He invited them to come to Sunday School, in the building he had built with his own hands for that purpose.

On December 9, 1849, at eight

o'clock in the morning, about thirty boys and girls trooped into the Ballantyne home. Here they were taught stories from the Bible and Book of Mormon by a lean, bearded Scotchman who believed that no times were hard enough nor severe enough to excuse the neglect of children.

Three more years of crop failure passed. Then at a special conference of the Church held in August, 1852, Richard Ballantyne was called on a mission to India. He put everything else aside and left his wife and three children with a benediction, two horses, a farm productive only in crop failure, and fifty pounds of flour. For three years he preached against darkness, traveling 40,000 miles around the globe without purse or scrip, the first Mormon missionary to accomplish that feat! He suffered disease and debility, the rigors of extreme climates, near shipwreck, storms at sea, hunger, ostracism, and persecution of all kinds. Yet India did not receive his message. At last ill health forced him to return, and on his way home he captained a company of four hundred Latter-day Saints from England to the Great Salt Lake Valley.

He was a many-sided man. In turn he was a farmer, baker, miller, carriage manufacturer, merchant, alderman, publisher, contractor, lumber dealer, and teacher. But of all his vocations teaching was closest to his heart. It was in keeping with his scholarly and gentle instincts.

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"Ye Have Need That One Teach You"

J. N. WASHBURN

A History of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints



J. N. WASHBURN

CHAPTER ONE. THE GROWTH OF AN IDEA

IT is not easy to write a full and accurate account of the beginnings of the Sunday School. Its roots are too deeply hidden, too intricately mixed with those of other institutions. Nevertheless, a modest endeavor toward such a project should not be wholly without profit or pleasure, and with an earnest hope that something of both may attend our efforts let us proceed to the attempt.

When was the first Sabbath School held? This is almost like asking when the first book was written or

the first marriage solemnized. Even so, a few suggestions can be made in relation to this matter.

The Jews, long before the birth of Jesus, held classes in their synagogues for the edification of their youth, to enlighten them regarding matters of faith, custom, and history. These must surely have been essentially Sabbath Schools.

While we do not look to Jesus for details of organization, which he left largely to others, we do look to him for that which made organization necessary—

“ . . . Ye have need that one teach you again . . . the first principles of the oracles of God. . . . ”

(Hebrews 5:12.)

the eternal, central message. With this, and his divine personality, he made many a Sabbath unforgettable. Is it to be hoped or expected that anyone can improve upon those unorganized and unscheduled gatherings in Judea and Galilee? Were they not Sabbath Schools, when held on the holy day?

Later the apostles and other church leaders observed Sabbath worship. Though it is probable that many of their earlier meetings were held on Saturday, the true Jewish Sabbath, the time came when the first day of the week became the main day of devotion. The expression, "the first day of the week," appears a number of times in the New Testament as a designation for the gathering-time of the Christian people. After all, the time of the meeting is important only as a matter of convenience. "The Sabbath was made for man, and not man for the Sabbath." (Mark 2: 27.)

For what did the early saints convene?

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." (Acts 20:7.) Here two purposes are mentioned, breaking bread and preaching.

Breaking bread did not always mean that the sacrament was administered, for there were "feasts of charity" in which the rich fed the poor. But that the Lord's supper was an essential part of firstday

worship is abundantly clear from many passages.

Preaching and teaching, of course, are as old as the human race and religion. They are by no means the peculiar devices of Christianity, though none outside its fold has ever used them more effectively than those within.

Preaching and the sacrament were not the only elements of early Christian devotion. It included as well prayers, singing of psalms, friendly conversation and visiting, and instruction by a prophet or other important person or persons. In what essential does the modern Sunday School differ from such an occasion?

If, therefore, it be urged that the religious assemblies of the church in the meridian of time were perhaps more like our sacrament meetings, as seems a sound statement, can it at the same time be denied that they held much that is found in the Sunday School? Though this name nowhere appears in the New Testament, is the fact altogether lacking?

BEGINNINGS OF THE MODERN SUNDAY SCHOOL

During those awful centuries after the Light was taken from the earth, religion became so bleak and barren, so formal and mechanical for the common people that it was almost wholly ritual. Doctrinal instruction was reduced to and contained in a set of questions and answers, the catechism. Religion for all but the priests was more often

than not a heavy burden rather than a buoyant spiritual force.

One would naturally suppose that the Reformation would have led to the return of the original gospel and practices, and to some degree and in some ways it did. But the times were too close to the dark ages for men to see the picture clearly. Since revelation had been for so long both withheld and denied, it could not now break forth again all at once. A beginning was all that could be expected.

England, the mother of great men, the land that has given many of the noblest achievements in human history, probably gave the world the modern Sunday School. Men like Moffat, Webb, Shock, Crampton, and Alleine early saw the need for more personalized religious instruction than the churches of their time afforded, the crying need for down-to-earth teaching of the truths of the Bible. The renowned John Wesley, as far back as 1737 in his somewhat unfortunate mission to Georgia, had something very much like a Sunday School. Later the Methodist "societies" and "bands" gave impetus to a movement leading to the class or group type of church teaching.

It is to Robert Raikes, the Gloucester printer, however, that the honor is usually given of having been the founder of the Sunday School, and this is in a way strange, for Raikes' school was in no way religious. It was literally a Sunday school, a school held on Sunday.

The change from a peasant civi-

lization to an industrial civilization in England added innumerable ills to those already existing in the latter end of the middle ages. In the seventeenth and eighteenth centuries crime, vice, squalor, and injustice were so commonplace as to be accepted as the normal lot of man. The coming of machinery aggravated an already intolerable situation. Prisons were overcrowded and unbelievably filthy. Unemployment, poverty, and disease were rampant. Alcoholism was as prevalent as conversation. Education for the masses was practically unknown. Human life was one of the cheapest of commodities.

Crowds of boys, working six days a week, were turned loose on Sunday without guidance and without activity. They spent their time in crime and vandalism, gallows-birds in the making, singing lewd songs, using the vilest kind of language.

Raikes, publisher of the *Gloucester Journal*, conceived the idea of trying to do something for these hopeless waifs. He began calling groups of them together on Sunday for a little simple schooling—reading and arithmetic, the rudiments of manners and personal cleanliness, and the avoidance of profanity. He paid his teachers a shilling a day when he required help.

This praiseworthy project was greeted with derision and even open opposition. Raikes and his workers were mocked as they

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The Doctrine and Covenants and the Church

T. EDGAR LYON



T. EDGAR LYON

I. ITS PLACE AND PURPOSE

THE Doctrine and Covenants is the most unique volume of scripture that the Church possesses. It is unique because it is the only volume that contains latter-day revelations. They were designed to guide the Church in this dispensation and are the foundation stones upon which it is built.

The Bible, so often referred to in sacred literature and sermons as the "Word of God" is the scriptural volume common to all Christian sects. It deals with periods in the remote past, when the cultural, social, religious, spiritual and ethical

levels were much different from those of our day. Although the gospel is eternal in its purpose and application, the people who have attempted to live it have passed through many cycles of culture and thought, and have interpreted it in light of their experiences. As a result, the biblical narrative records many different levels of religious living, none of which resembles exactly our contemporary world. Its message to the modern world is therefore incomplete. There is need for supplementary information for a proper interpretation of the gospel.

One of the greatest contributions Joseph Smith made to the Church was his translation of the Book of

This is the first in a series of twelve articles on the Doctrine and Covenants to be written by T. Edgar Lyon. They will be of particular interest to members of Gospel Doctrine classes who are studying the Doctrine and Covenants during 1949.

Mormon. It contains many excellent religious teachings that are not found in the Bible. Its pages throw much light upon teachings and practices contained in the biblical narrative. It gives additional information concerning the pre-existence of Jesus Christ, the nature and purpose of the "Fall" of Adam and Eve, the goal of life and the mission of the Savior. But it also is lacking in certain essentials. Little is told concerning the daily religious life of the people, the nature and organization of the Church of Christ, or the functional aspects of the priesthood. One could possess both it and the Bible and still be quite unaware of the authority and operational set-up of Christ's Church.

Two other scriptural contributions made by Joseph Smith, the Book of Moses and the Book of Abraham, also have their limitations. Valuable as they are, each is lacking in many fundamentals. In the first place, each one deals with a period of great antiquity, when conditions of society were vastly different from those of our day. In the second place, each is restricted to certain aspects of the gospel plan, leaving many items undiscussed. In the third place, each was completed before the Atonement of Jesus had been completed, so that they do not contain a comprehensive picture of the gospel in its entirety.

One could be in possession of the Bible, the Book of Mormon, the Book of Moses and the Book of Abraham and still be lacking in

many items of information and authoritative power that are essential for our salvation and the proper worship of God. The truth of this statement is proved by the very fact that the Lord did not stop with these volumes of holy writ, but continued to give many additional revelations to Joseph Smith and those who have succeeded him as Prophets, Seers and Revelators to the Church. If religion consisted in a mere confession of faith, a state of mental assent to certain beliefs, or the mere expectation of salvation as a complete gift of grace, then the scriptural volumes mentioned above would be sufficient guides to religious living. However, true religion demands much more than these. It demands a way of living in a complex world that is pleasing to God. It demands different types of religious service. It demands the dedication of time and means for worthwhile causes. It requires authoritative acts to seal and ratify its ordinances. It calls for organized effort to build the Kingdom of God on earth. The Doctrine and Covenants is the basis for most of what we know and do in attempting to satisfy these demands for religious living.

The youthful Prophet Joseph had been promised that if he were faithful, the Lord would use him as an instrument to establish the true Church of Christ on earth. But how could he accomplish this task? He lived in nineteenth century America that was teeming with religious sectarianism. No place on earth, at

any time in the Christian era, has ever had greater diversity of religious thought and practice than was to be found in the America of his day. It was this very condition that had sent him to ask God what he should do about his own salvation. Obviously, some new revelation must be obtained, if the true gospel was to be given again to mankind.

After the Book of Mormon had been translated and published, the Prophet gathered his little group of followers together and organized the Church. It was in accordance with a revealed pattern that this was done in April, 1830. But this was but the first step. The theology and religion of the newly restored Church had not been revealed in complete detail and they looked forward to further divine guidance.

Not only was Joseph Smith engaged in the organization of a distinctly new Church, but he was doing another unusual thing. Most individuals who had founded churches since the close of the apostolic era had followed certain patterns in their activities. Some had been priests in already existing churches, such as Luther and Calvin. They had grown dissatisfied with what they possessed and while serving as priests, had rather gradually preached and taught their doctrines to their congregations. When the time came to formally break with the mother church, the rupture was neither violent nor sudden. It was, in reality, the movement of an entire church congregation already

existing, into a modified organization with the same leadership. Other religious founders had functioned within the confines of a mother church, influencing a portion of the church membership to accept their interpretation of religion. John and Charles Wesley were examples of this type. When the time for a formal break arrived, they moved out of the mother church with their portion of the congregation and established the new organization. In both types, the founders started their churches with a body of people who came from a single faith, who had been taught similar doctrines, and had enjoyed a common religious heritage.

Joseph Smith's religious leadership was of a different type. He had not been a priest or professional leader of any previously existing church. Neither had he been a member of such an organization. He had no body of followers who had been drawn from one denomination and who possessed a common religious faith. His associates came from all of the commonly known Christian communions, and in addition from many smaller sectarian groups — Quakers, Shakers, Mennonites, Reformed Baptists (Campbellites), Separate Baptists, Rappites, Moravian Brethren, Reformed Presbyterian and other less known denominations. Among these were a great variety of beliefs and practices. Most of them were united in their common belief in the traditional Christian God, which consisted of the Trinity in Unity. But at this point their

unity ceased. Some taught that all outward forms of religious devotion, such as singing or praying, were evil and not to be tolerated. Others maintained that women should have no place in public religious life and desired to relegate them to the position they held in ancient Judaism. Among them were people who had taken vows of celibacy and frowned upon marriage as a perpetuation of the evil that had led to the downfall of Adam and Eve. There were religious vegetarians who disapproved the use of animal flesh and animal products, believing that their use contaminated the user. There were people who believed in the possibility of attaining Christian perfection through a mere confession of faith in Christ's atonement, while others accepted fatalistic views of life and salvation. Some accepted the Sacrament of the Lord's Supper as a symbolic "love feast" while others advocated transubstantiation.

It was the task of Joseph Smith to take this group of followers with their heterogeneous ideas and remake their religious concepts. Each must be shown the error of his beliefs and then have them replaced by true teachings. This phase of his leadership has not been fully appreciated by those who have evaluated his accomplishments. It is a difficult thing to change peoples' religious convictions, but it had to be done before the Church of Christ could become a powerful teaching organization.

Joseph Smith did not profess to know all religious truths when he commenced his organization work. He relied on the revealed word of the Lord to direct him. During the years he was at the head of the Church, particularly in the early formative years, revelations were given frequently. As new doctrinal or administrative problems arose, the Lord guided him. It is the compilation of these revelations, with a few later additions by his successors, that we know today as the Doctrine and Covenants. It thus becomes obvious, if we analyze the book and the situations which called it into existence, that it is distinctly the most vital book of teachings that we have in the Church. The Church of Jesus Christ of Latter-day Saints does not profess that it is an exact reproduction, in every detail, of the early Christian Church, according to biblical records. It maintains that it is the Church of Christ restored to the earth in this dispensation, by divine revelation. It does not attempt to prove its authority and doctrines, or its organizational set-up, solely by the New Testament. Rather it bases its existence primarily on the revealed word of God in this age of the world. Many things, such as the auxiliary associations, the priesthood quorums and their inter-relationships, endowment work for the living and the dead, temple sealings, eternal marriage, eternal progression, and the doctrine of the gathering of Israel, are unique Latter-

day Saint doctrines. The basis for these, or the further clarification of them, we have gained from revelation in modern times. When this is fully understood, one comes to realize the great debt that we owe to the Doctrine and Covenants.

"If," people frequently ask, "it is so important, why isn't it studied more or quoted more frequently?" This is a valid question and one for which there is an adequate answer. The Doctrine and Covenants is the most difficult of all of our volumes of scripture to read and understand. This accounts for the fact that it is seldom read by Church members. Each of the other books of scripture contains a narrative, interwoven in the text, so that one is carried along by the story, acquiring the religious message in connection with life situations. The dramatic stories of the Old Testament make Noah, Abraham, Moses, David, Isaiah, etc., appear as living, breathing people. If we were to be given nothing but the passages of scripture that deal with their doctrines, they would often be quite unintelligible. The clarity of the message of Jesus is found in the fact that his teachings were given to people in life situations, often in response to questions. If we didn't know the situations, or the questions, his teachings would lose much of their dynamic vitality and appeal.

The Doctrine and Covenants is utterly lacking in such narrative. Yet almost every section is the result of a specific situation or a spe-

cific question, in which a religious problem is present. To put "flesh and bones" on these revelations, and make them become living realities, one must turn to the *History of the Church*, Volumes I to VII and read the narrative that caused the prophet to seek divine guidance. These revelations arose in response to problems, about beliefs and religious practices, authority and divine power, ordinances and Church organization. The Prophet was leading a Church composed of living individuals, who were struggling to establish the Kingdom of God on the American frontier and send its message to the nations of the world. As the Church grew, as conflicts arose, as new doctrines and practices were restored, additional information or guidance was needed. The revelations were suited to the needs of the Church and its people, and the power of God was thus manifested as the fulness of the gospel was revealed.

The Doctrine and Covenants is our most unique volume of latter-day scripture. It is part of the record of the restoration of the gospel, the organization of the Church, the place and power of the priesthood and the nature and destiny of man. It must be studied, in connection with the history of the Church, to understand its value and true significance. It has contributed to the Church more than any other of our sacred volumes. It is the record of the revelations of the restoration period.

The Cottonwood Sunday School of San Juan

ALBERT R. LYMAN

SPRING had come with cheer and warmth to the big wilderness. It was April 6th, 1880, and the company of eighty covered wagons crawled slowly along like a great sluggish worm over the sand hills, and came to a full stop on a greasewood bottom near the San Juan River. These were the San Juan pioneers. Since the previous November they had been hunting and contriving their way through a wild region of earth-on-edge cliffs and chasms difficult and dangerous defying them to pass.

Yet the Lord had blessed them in all the surprise situations of their difficult journey. There had been no death, no serious sickness nor accident, they had danced and sung and made it a joyous occasion around their camp-fires, and on Sundays they had worshiped the Lord with songs and testimonies. Always they cherished the hope of being duly organized in their new home.

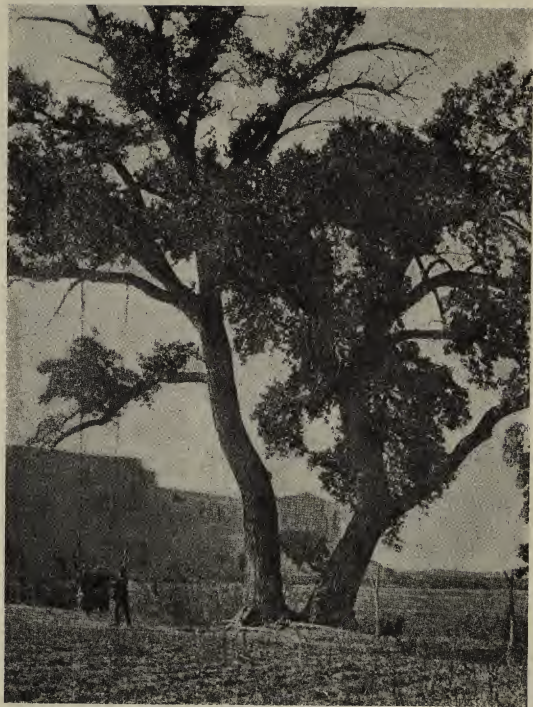
This greasewood bottom on the San Juan was the first place they had found where it looked at all possible to make a settlement. They had intended to go fifteen miles farther up the river, but with wagons jolted to pieces, oxen sinking

under their yokes, and horses moping like skeletons in their harnesses, the company decided to stop right there, and to name the place Bluff, the name by which it is still known.

The next Sunday, April 11th, the whole company, children and all, happy to have found a resting place, gathered under a huge cottonwood tree to sing and pray and thank the Lord for His protecting care. It was not exactly a Sunday School, yet the exercises were generously slanted to the tastes and capacities of the little folks. They could not organize a Sunday School till their President Silas S. Smith overtook them; he had gone back from Hole-in-the-Rock to get an appropriation from the legislature to help with the unusual road they had to make.

Busy though the little company had to be, building cabins and fences, plowing and ditching and caring for their stock, they met each Sunday to sing with and teach their children, while the old San Juan roared over its quicksands among the trees to the south, and half-clothed Indians looked on with wondering eyes.

Late in May President Smith arrived, and on the sixth of June, he



Cottonwood tree under which first San Juan Sunday School was held.

organized the first Sunday School in the great, wide San Juan region. James B. Decker was sustained as superintendent of that first Sunday School, and he took it willingly in hand as a man who might be looking far into the future. From its beginning he animated it with his winning spirit of song and his pleasing personality. The memory of that school, after all these years, is still wrapped up with the memory of Brother Decker, and the generous way he contributed of himself to his calling.

It was not in the program of things that the Bluff school should increase in numbers; the little colony never held more than thirty families, and it had to fight for a perilous existence with floods and poverty and drouth, with thieves and hostile Indians and a river ever plowing restlessly into its banks from cliff to cliff. Yet that little school at Bluff, battling its way in tribulation, acted as forerunner to and set the pace for big Sunday Schools of the future.

From its beginning under the big cottonwood tree, the Bluff school advanced to a bowery made of green boughs, and then to the log meetinghouse which was built in the center of the fort. After thirteen years, like the famed Chambered Nautilus, it left the old log shell for a new building of stone. And all this time Brother Decker was still superintendent, first of Bluff Ward and then of San Juan Stake, still planning and setting the precedents for the flourishing Sunday Schools of which San Juan Stake is proud today.

One of this writer's most cherished memories is of a time in the year 1884 when, as a very small boy, he watched Brother Decker lead the Bluff Sunday School in the dear old hymn,

"Children haste to Sunday School
Nor tarry on the way;
Be on time, a happy rule,
There to sing and pray."

The Supreme Sacrifice

For us the Savior of the world
Laid down His precious life,
That we through His redemption plan
May have Eternal Life.

—Margaret N. Wells

Centennial Gleanings

EDITED BY CLARIBEL W. ALDOUS
AND MARGARET IPSON

INSIGHT

"... the method of teaching pupils in the same school ought to vary according to the disposition of the pupil."

—George Q. Cannon, *Juvenile Instructor*,
March, 1887.



EXEMPLARS

"Teachers should keep in mind the golden rule of all teaching: 'A teacher cannot give what he has not got,' and, therefore set good examples as well as impart correct precepts to their pupils."

—Karl G. Maeser, April 6, 1887, *Union Meeting at Provo, Utah. Juvenile Instructor*, April, 1887.



REAL WORTH

"In our Sunday Schools the characters of the children of Zion are formed."

—Rose Wallace (Mrs. John F. Bennett),
Juvenile Instructor, October, 1889.



TRUE ART!

"Unlike sculpture, which works in stone, or poetry, drama, fiction, and oratory, which deal with words, or painting, which handles pigment and color, or music, which uses sounds, **TEACHING** works upon the material that goes into the making of a human soul."

—John Henry Evans, *The Instructor*, January, 1940.



ASSIGNMENTS

"The teacher who says, 'Take the next lesson,' 'Next six pages,' 'Next chapter,' etc., is a poor teacher."

—Adam S. Bennion, *The Instructor*, June, 1938.

My Journal

GEORGE A. SMITH

ABRIDGED BY ALICE MERRILL HORNE



GEORGE A. SMITH

1846

THURSDAY, March 5. This morning we broke up camp and were on the march at 10 o'clock. The day was warm, but the roads exceedingly miry. Traveled 5 miles. We had to help about 150 wagons up the hill. My father's wagon tipped over and his two horses gave out. I sent two span of horses and drew his wagon to my tent. We camped across the Des Moines River at Bonaparte Mills. Our wagons would, very frequently, be up to the hubs in mud. My mother was severely hurt in consequence of the wagon upsetting.

Friday, March 6. At 8 o'clock we were again on the march. Went 6 miles and camped on Indian Creek. The day was fine and fair.

Saturday, March 7. Quite clear this morning. At 8 o'clock we were on the move. Traveled 4 miles when part of the company, having got a job stopped. We baited our teams and moved into Richardson's point and made an early encampment. The Twelve and Bishops met in council at my tent.

Sunday, March 8. Fair and warm. Elder J. M. Grant delivered a discourse on the first principles of the Gospel. I made a few remarks. We remained in camp all day.

Monday, March 9. The Twelve met in council last night at 12 o'clock and decided to write a letter to the trustees in Nauvoo concerning business. This morning the Twelve met in council and wrote

the letters and sent them by Levi Stewart. We still remain in camp. The weather is fair and warm for the season.

Thursday, March 12. It rained most all day. Brother Chase is still very sick. The rest of the boys went out and worked for some corn and brought it into camp. I went to my wagon and took a first rate snoozing spell. I received four letters from Elias Smith, Wilford Woodruff, J. B. Lambson and Nancy Clement, the latter stated that the folks in Nauvoo were all well and that Luke Johnson, formerly one of the Twelve, was rebaptized into the Church by Elder Orson Hyde.

Friday, March 13. It rained all night and has been showering frequently all day. Brother Chase is very sick, as is Brother Harvey. At about 2 o'clock it became clear. The boys went out and brought in some corn and oats that they brought in yesterday; also some oats in the sheaf. Brother Orson Spencer's wife departed this life last evening.

Saturday, March 14. It clouded up last evening and snowed this morning. The camp-ground is very muddy and it is with difficulty we get in and out of our tents. It rained again at about 6 this evening. Uncle Jacob is not very well.

Sunday, March 15. Clear morning with high winds from the north-west. Jacob was taken violently sick with the bowel complaint and vomiting. Dr. Brailey gave him directions for taking some medicine. Brother Gillett preached on the first principles of the Gospel.

After him Father Sherwood spoke. Many strangers came in camp to see the Mormons as they call us.

Monday, March 16. The day was fair and warm. We will proceed in a day or so on our journey as the roads are drying very fast. Capt. Jacob Bigler is not much better. Brother Chase is a little better. Three of Capt. Bigler's company went out this morning and labored with their hands and brought in $4\frac{1}{2}$ bushels of corn. Late in the evening the boys put up a coal pit and set it afire. I have just heard that a little child belonging to Sidney Tanner departed this life today.

Tuesday, March 17. Cloudy. At about 9 o'clock it began to clear off and soon became warm and smoky. Capt. Bigler and Brother Chase are getting better.

Wednesday, March 18. It rained some last night and is very cloudy this morning. At about eight it began to clear off. Edwin Little departed this life last evening at about 7 o'clock, and was buried near the camp. The man named Cox, on whose land we camped presented a bill of ten dollars for damages sustained by the horses gnawing the oak and ash trees, &c., &c.

Thursday, March 19. Quite fair this morning. At 2 o'clock we were again on the march. The roads in some places are very bad. We traveled 13 miles and encamped in Davis County.

Friday, March 20. The morning was clear and at 9 o'clock we were on the march. The wind being high,

it began to get quite cold. Traveled 15 miles and encamped at Dickson's Point.

Saturday, March 21. Clear and cold. At 8 o'clock we were on the march. Found the roads very good. At noon, having made 11 miles, we pitched our tents in Coffman's Point, on the waters of Cariton, Appanoose County, to wait for President Young, who was detained in consequence of one of his wagons breaking down yesterday. Late in the evening he drove up all safe and sound. I sent out some of our boys and bought six bushels of corn. It began to rain.

Sunday, March 22. Quite cloudy all day. It rained all last night. We moved about 11 miles today and camped on Shoal Creek in Putnam County, Missouri. My wife, Nancy, in Nauvoo, presented me with a daughter. We named it Nancy Adelia.

Monday, March 23. Cloudy this morning. It rained all last night. We moved about half a mile when it began to hail and rain and continued to rain all day. It was a day of extreme suffering for man and beast.

Tuesday, March 24. It rained and snowed all day. The main body of the camp is at Chariton River. I cannot move any further in consequence of the weather.

Wednesday, March 25. It stormed all day. Parley P. Pratt, myself and the boys cut a set of house logs and put up a few around. About noon it became so cold and disagreeable we had to quit work. In

the evening I moved my tent about 40 rods. The ground was so soft it required three and four yoke of oxen to draw our two horse wagons. My father moved his tent on the same piece of ground, which is a very good place to camp. Late in the evening it became clear. We have suffered more the last three days than at any past time since we left Nauvoo. Our women and children had to stop in the wagons all the time.

Thursday, March 26. It began to snow at daylight this morning, but it soon became clear again. Elders Parley P. Pratt, George Miller and myself and others went back to the camp on the Chariton River. It is a distance of 7 miles.

Met in council with President Young and the rest of the Twelve and decided to send John Butler to Emmett's company stationed above Council Bluffs, to tell him where to meet us. We also commenced a new organization. Council adjourned to meet tomorrow at my tent.

Friday, March 27. The morning was clear and cold. Council met according to adjournment and proceeded to organize the camp into companies of fifties and one hundreds. Brother John Harvey was appointed captain of the third fifty in the second hundred. My father and Parley P. Pratt, captains over the second hundred, and William Edwards and Nathan Tanner, commissaries.

Saturday, March 28. The day was clear and cold. The pioneers by the direction of Elisha and Elijah

Averett (twin brothers) build a bridge forty feet long over Shoal Creek, this week.

Sunday, March 29. Last evening I received some letters from Nauvoo. This morning I wrote answers to the same and sent them by Moses Martin. Brother Randle left this morning for Nauvoo. Something in human form came to my tent and said the murder of Joseph was the best thing that was done for the United States. I sprang to my feet and ordered the villain to leave, forthwith, which he did. I learned that his name was Thomas Holeman.

Monday, March 30. The day was fine and fair. Parley P. Pratt and myself went to the main body of the camp and met in council with the Twelve and decided that the main body should resume their journey, and that the third fifty should wait for Amasa Lyman and help him along.

Tuesday, March 31. The day was fine and clear.

Tuesday, April 7. It rained all night, and the wind blew so hard that it raised our tent. The boys jumped out of their beds, rushed into the rain and mud barefooted, bareheaded and nearly naked, having their coats off, and some with their pants off, and soon replaced the tent. It snowed some this morning, but at about 10 o'clock it became clear and cold with high winds.

Wednesday, April 8. Cloudy day. At 9 o'clock we were on the march. The roads being very miry we only

went 8 miles and camped. The main bodies of the camp are now together. President Brigham Young is about 9 miles ahead. It is very hard wheeling and we had double teams in some places.

Thursday, April 9. It snowed some this morning. At about 8 o'clock the camp was on the march. It is expected that the roads will not be so bad today. We traveled on very well for about 2 or 3 miles, when the roads began to get very bad. We had to double our teams and get each other out of the mud. About noon it began to rain in torrents, and every driver soon got wet to the hide. It continued raining till about noon. It seemed as though the bottom of the road had fallen out, for wagons sunk in the mud up to their beds and the women and children had to get out in the rain so that their teams might pull the wagons through the mud. Frequently we had to put eight or ten yoke of oxen to a wagon to get the wagons out of the mud holes. We are now in the middle of a twelve-mile prairie. We continued our journey in this way for about two miles. It began to grow late. We discovered to our right a point of timbers a mile long. I left my wagon and rode on my horse to find a camping place. I had now left two of my wagons on the prairie and put the teams on the other three in order to draw them through. After I had found a place to camp, I drove in and put up for the night. Many of the wagons with families in them

—more on page 24

The Most Unforgettable Sunday School Lesson I Have Experienced

CARMEN GULLIVER

SAN FERNANDO WARD

SAN FERNANDO STAKE

THE Sunday School lesson that will always stand out in my memory is one that I, myself, taught. I was not impressed because I was the teacher, but because of the circumstances under which I taught.

The class was composed of boys and girls of seven and eight years of age—the age when children go to Sunday School more because it has become a habit and they are expected to go than because they are really interested in the religion. They were all good children, but it was always a task to hold their interest and I spent a great deal of time preparing my lessons.

This particular Sunday morning my family and I were all ready to start for Sunday School when the telephone rang. We waited while my husband answered it and as I watched him I saw his face pale and his gaze fall on me. I knew without his saying so that it was a telegram, and that my sister, who had been ill, had passed away. Anyone who has gone through a similar experience knows what my first reactions were. "Of course we shall not go to Sunday School now," my husband said.

Through my tears I saw all the

children looking at me, and my youngest daughter asked, "You mean we can't go even if we are all ready?" In a broken voice I answered, "Just give me five minutes."

We all stood silently. I felt that it would be unfair to keep them all home. Then there was my class. It was too late to ask anyone to teach it. I also knew that it would not be disrespectful to my sister if I did go, as she was always very sincere in her religion and I had seen her carry on under stress many times. I could almost hear her urging me to go on, but could I? Was I strong enough and could I exercise enough self-control to get through the morning?

As my family waited, I prayed for strength and I know that my husband and older children were praying too. I felt suddenly strong again and was able to smile at them as I said, "Let's go." No one spoke as we climbed in the car and drove to church.

I tried to sing the songs, but couldn't. I always have enjoyed singing and I felt like every eye was upon me as I stood there with

the book in my hand. Several times I fought back the tears as I continued to pray for self-control. Finally I found myself facing an unusually large class. For a moment I felt as though I could not go on, then something came over me. I felt calm and composed and my head cleared. I looked at the boys and girls; there was not a sound and all eyes were upon me. The opening prayer was said; then I proceeded with the lesson, which was about the hardships the pioneers endured while crossing the plains. My ton-

gue was loosed; I lived that lesson. I knew how the pioneers felt when trials came to them and they carried on. The class felt something too, for never had they been so attentive. The time passed quickly and at the close one little girl spoke up, "That was the best lesson we have ever had."

Surely the arm of the Lord was around me that day and His Presence filled the room. Several times since I have tried to capture that same spirit in my classroom but without success.

"YE HAVE NEED THAT ONE TEACH YOU"

(Continued from page 9)

brought their charges to "Sooty Alley." Churchmen shouted that the catechism was enough, that the Sunday School would take children away from church. Politicians and others cried as loudly that the masses should be kept in their place, that it was dangerous for them to learn.

In spite of all this, Raikes persisted. For three years he proceeded quietly before he launched a real program. There were not lacking

far-sighted and great-souled men and women to support it with money, time, and labor, and before long Sunday Schools were appearing all over the country. Soon two important changes were made. Girls were admitted to the schools, and Bible study was added to the curriculum.

Today a church without a Sunday School is hardly worthy of the name of church.

MY JOURNAL

(Continued from page 22)

stayed on the prairie over night, wet and cold they were, having no fire, or any material with which to make one. Myself and family were wet and cold having no fire. My wife had to get out of the wagon in the rain and mud. Our horses and

oxen are hungry and we are nearly out of feed. We want to get on the Grand River as soon as possible, where we can get grain for our teams, for there is none here. Grand River is fifty miles from here. We started and made 6 miles.

Loremy's Folio of
One Page Organ Voluntaries

no 2
Bend the Twig Gently *757*
Daynes Music Co

EZRA J. POULSEN

DID you ever train a plant to grow up beautifully and symmetrical, according to some design that pleased your fancy?

If you did, you can recall how careful you had to be in bending and pruning the little shoots to get them to grow the way you wished. Too much of a gash here and too rough a hand there, and you've maimed or killed the plant. Then all you can do with the pesky thing is to throw it away.

Of course, this might not have been the cause of unusual worry. You can get plenty more plants. And, you may say, "Oh, well, I'll have better luck next time." But if the tender shoot you were dealing with happened to be a young human being, it isn't so easy to toss the matter off lightly. It would be tragic to know that a word or act of yours caused a child to die spiritually, or even to be maimed. Yet such things can happen.

Sometimes, a Sunday School class is handled too carelessly. Then, the first thing you know, some of the shoots are dying and dropping off. It may be, even the whole plant begins to wilt. Recently, a group of youngsters complained they didn't like the lessons in their course of study. Some of the pupils began staying home; others drifted into different classes. The teacher re-

signed in dismay. After a while, another individual was found who was willing to try to shepherd the errant class, and soon the group gravitated back to its original base and everything was found to be running smoothly.

"These lessons are very much more interesting," remarked some of the pupils, upon being asked. "We like them." But the truth is that the second teacher was using the same course of study as the first, the only difference being the skilled husbandry involved in the bending of the human twigs to conform with the desirable spiritual patterns.

There was more of persuasion, and less of force; more brightly polished illustrations to drive home the truth, and fewer dogmatic abstractions. Then, too, the take-off was swift and smooth, like rising in an airplane, and the horizons widened with colorful and sweeping majesty, and finally the home landing was shot with precision and skill. A class consisting of forty-five minutes of thrilling experience in search of spiritual truth isn't likely to fail.

Unfortunately, the spiritual growth of children is often hampered by conflicts with adults, either teachers or parents. An example comes to mind where the twig was completely broken and left to die.

The boy was a lively, rollicking youngster—one who could enjoy a Sunday School class or an afternoon ball game if he was with his pals and the setting was right. He might play hooky once in a while and take a hike into the hills, but he was always easy to lead back.

Then, there was the boy's dad. The way to describe him is to say that he was one of the best men in the town. Unfortunately, however, he'd been a little wild in his youth; and he was obsessed with the fear of his son making some of his own mistakes. This is an understandable and perfectly wholesome attitude. Every good father wants his boy to be better than himself; but the trouble started when he began forcing the lad with military precision into attendance at all meetings, both juvenile and adult. Finally, the boy rebelled. Religion to his growing mind seemed like a tyranny, and he turned completely away from it.

In getting acquainted with your pupils, you often find individuals whose lives are growing a little out of focus. A bit of pruning and training will work wonders. It may be, a quiet heart to heart talk will do the job. Then, again, a group picnic or other entertainment will serve the purpose better. A visit to the home, also, has its merits at the proper time. Parents are usually in-

terested and sometimes amazed to learn what their children are doing in Sunday School. Nevertheless, their attitude concerning Johnny's and Mary's religious life may vary all the way from listless indifference to puritanic ruthlessness. In either of these extremes, the child needs the kindly harmonizing influence of the successful teacher.

While keeping in mind the importance of toughness in the fiber of character, resulting from our firmness in training the shoot in the way it should go, we'll be wise to recognize the possibility of stunted growth as a result of too many obstacles and not enough nourishment.

On the whole, those most successful in promoting abundant spiritual growth among youth are wholesome, friendly people with high moral and spiritual qualities, who enter sympathetically into the lives and problems of boys and girls. By setting a good example, and using all the basic virtues in their efforts, they usually succeed even better than they know. With them, the growth of the human twigs intrusted in their care is largely a matter of furnishing good food and environmental soil, and gently training the new shoots upward into the sunlight of truth.

As the twig is bent so shall the tree grow.

"May the humanity that is within every human being be held more and more precious, and be regarded with ever deepening reverence." (Felix Adler, *Our Part in This World*. Used by permission.)

Teaching Departments 1949

Conventions

SOME PROBLEMS FOR STUDY

The place of the lesson in bringing the individual into an environment of the good, the true and the beautiful and thus into the presence of God.

1. The teacher is responsible for creating the learning situation—the classroom environment.
2. The teacher must know how the individual learns.
3. The teacher must know the facts in their relationship to the reaction desired.
4. The teacher must lead the student into the problem area.
5. The teacher must lead the student to a correct solution of the problem.
6. The teacher must help the student to see the relationship between the solution of the problem and the general objective.

Any one, or more, of these problems may be raised in any of the afternoon meetings of the teaching departments.

Questions may be raised, freely discussed by the group and illustrated with examples relating to the Sunday School lessons.

Keep in mind the objectives of religious education—development of faith in and love of God, and manifesting that faith and love in right conduct, right attitudes and freely-given service to God and fellowmen.

“No one can tell another precisely what to do when this or that crisis comes. Helpful advice and practical training may be given in preparation; but life is constantly presenting situations which must be met by the individual. At such times each must think, decide, act for himself.” (From *The Master's Art*, by Howard R. Driggs.)

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.

“Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

“For my yoke is easy, and my burden is light.” (Matt. 11:28-30.)

THE DESERET SUNDAY SCHOOL UNION

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Superintendents

TEACHER TRAINING

PARK STAKE of Salt Lake City has set a high standard for improvement of classroom teaching in the Sunday Schools and other teaching organizations of that stake. It provides for intensive training of teachers in service and also of candidates for teaching positions in any of the Church organizations, these candidates to be recommended by the bishops and heads of the organizations to be served. We publish herewith the letter of the stake presidency addressed to the ward bishoprics explaining the nature and purpose of the course and inviting their co-operation. While the class is under the auspices of the stake Sunday School organization it is quite properly made to serve all the

auxiliaries and the priesthood quorums.

We are grateful to the presidency of Park Stake and other priesthood authorities for their interest and activity in the cause of more effective teaching of the restored gospel.

"TO ALL WARD BISHOPRICS

"Dear Brethren:

"The general board of the Deseret Sunday School Union is inaugurating a special program for the coming winter months which has for its objective the preparing of prospective teachers for service in our auxiliary organizations and priesthood quorums. In addition it is the hope that as many of our

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present teaching staff as possible might be encouraged to take advantage of this specialized training.

"In supporting this program, we are not unmindful that a prerequisite to effective teaching in our church is that the teacher be first and foremost a Latter-day Saint in the strictest sense of the word, that he be filled with an appreciation of the divinity of this work and a desire to inspire others to a sincere living of the principles of the gospel of Jesus Christ. We feel, however, that you share with us the conviction that the present caliber of teaching being done in our organizations should be greatly improved and our teaching be made more effective if our teachers were given some instruction along the lines of pedagogy. The manner in which people are called to service in our Church, often without any previous experience or professional training, entitles them to every help we can give to assist them in magnifying their callings.

"After due consideration as to the way in which this program might be most effectively carried out, it has been decided to organize a Stake Teacher Training Class. We have been so fortunate as to secure as instructor for this class the services of Dr. Roald F. Campbell, head of the Department of Elementary Education and Director of the William M. Stewart Training School at the University of Utah. His wide training, experience and recognition in this field qualifies him to do a most excellent job for us in this

project. No registration fee will be required, although the course will be similar to that offered at the University.

"While the program is sponsored by the Sunday School it is made available to all who desire to take advantage of it and who will enroll with the intention of attending regularly the classes that are held. They will commence Sunday, October 24th and with one or two exceptions be held each Sunday for 16 weeks in the First Ward Chapel between the hours of 8:30 and 9:30 a.m. Mimeographed copies giving further information along with enrollment blanks will be distributed in your ward next Sunday. The ward Sunday School superintendent will act as chairman of the enrollment committee in addition to promoting the program in the Sunday School organization

"It is our purpose in writing you to advise you of the program and to solicit your aid in supplying a list of prospective teachers who might be encouraged to take this course. Also that you brethren might follow up in the other auxiliary organizations and priesthood quorums the ground work that is being laid for a most successful program. Posters are prepared for placement in the foyer and your announcement at all meetings held between now and the commencement of classes along with individual approach by the bishopric and the leaders of the various organizations should guarantee enrollment from your ward which will be satisfac-

tory to yourselves as well as the sponsoring stake organization.

"With best wishes for your success in all of your worthy endeavors, we are

Sincerely your brethren,
J. Percy Goddard

Fred M. Michelsen
Hendrik Poelman

PARK STAKE PRESIDENCY

"P. S. We recommend that you read this letter publicly at such time or times as you feel it would be most suitable and effective."

APPLICATION FOR MEMBERSHIP PARK STAKE TEACHER TRAINING COURSE

First Ward Chapel—Sundays, 8:30 a.m.

October 24, 1948—February 20, 1949

Upon the recommendation of my Bishop and Sunday School Superintendent, I apply for a membership in the Teacher Training Course, and promise if accepted I will faithfully attend the classes and devote my abilities wholeheartedly toward qualifying myself as a teacher in one of the auxiliary organizations in which I may be called to labor.

Age _____ (If under 18)

Address _____

Telephone _____

Ward _____

Organization _____

(Signature of Applicant)

Recommended by:

(Signature of Bishop)

(Signature of Ward Superintendent)

LOCAL CELEBRATIONS OF THE CENTENNIAL OF THE LATTER-DAY SAINT SUNDAY SCHOOLS

If you have not yet replied to the request of the centennial committee of the general board to complete and send to the Deseret Sunday School Union office the form found on the colored insert in the December *Instructor* will you please do so as soon as possible. Be sure to designate which stake or mission your ward, branch or Home Sunday School is in, as this information should be included in the notice published in the *Church News*.

The dates for holding these observances of the Sunday School centennial in the various stakes, missions, wards and branches of the Church should be given wide publicity as far in advance as is feasible, since former officers and teachers may be widely scattered. All of these people should be heard from, whether or not they are able to attend. Invite them to write to the present superintendent or other person in charge of the Homecom-

SUPERINTENDENTS

ing, if they are unable to attend, and perhaps relate some interesting incident in connection with their

work in that particular organization.

THE 1949 CONVENTIONS

Be sure to retain your November *Instructor*. We assume that you have made careful study of the Objectives and the Program. Also that you will make assignments and special arrangements as suggested well in advance of your convention. The fourteen problems listed, and others that you may add, will probably receive most attention in the forenoon sessions, although any one or more of them may be discussed in some of the later meetings.

In this issue of *The Instructor* you will find six problems suggested for study, any one or more of which may be discussed in the teaching departments in the afternoon. This and all other suggestions relating to the conventions should be saved at least until after your convention is held. Other problems of special interest to the teachers or officers in any of your departments may be listed and mailed to the general

board. It will be helpful if the department that submits the problems is designated in the note of transmittal. These problems should be sent in by the stake superintendent or stake secretary. These and any other suggestions for making the conventions more fully meet your needs should be mailed to Richard E. Folland, Executive Secretary, 50 North Main Street, Salt Lake City 1, Utah.

Superintendents should be familiar with all our recent publications. All officers and teachers should review the publications that concern their particular duties. This will include the Sunday School Handbook, *The Instructor*, and the particular lesson texts (manuals), teacher's supplements and special bulletins such as the Sunday School *Librarians Guide Book* and the *Supplement to the Sunday School Teacher Training Course*.

SUNDAY SCHOOL CENTENNIAL CALENDAR

March 20, 1949—Special Sunday School Centennial talks will be given in opening exercises of Sunday Schools throughout the Church.

April 3, 1949—Special Sunday School Centennial program will be presented in Salt Lake Tabernacle at 7 p.m. Sunday School Jubilee Box will be opened at this time.

Secretaries

WHAT of 1949? Let's look forward while paying tribute to the past—

Nineteen hundred and forty-eight is now a matter of history. It was full of stirring events, some heartaches, some very pleasant events, some surprises.

Our best teachers are our experiences. Have we secretaries learned our lessons? Billy Sunday, that great evangelist, is credited with saying something like this: Some men learn more by stubbing their toe in the dark than spending a year in college.

Secretaries gather the facts of the Sunday School, organize those facts, preserve and publish them. Now that you have completed your 1948 records, how do they look? Did your school make progress? If not can you tell why? If your school did make progress during 1947 it is just as important to know why as

if it did not. All worth-while business concerns and even individuals take inventory and check up on their progress or lack of progress. Your records will show where your Sunday School stands. From your records you may determine what your strong and weak points are.

Records are no good unless someone takes cognizance of them. Be sure to make your records tell a story that your superintendency and bishopric can appreciate.

Your December monthly report and your ward or branch annual report has been completed and sent in to your stake or mission secretary (we hope). We appreciate this co-operation; it will enable us to get our Church statistics compiled before the April conference.

By the way—did your ward do its full share toward that "one-half million" enrollment?

SUNDAY SCHOOL CENTENNIAL CALENDAR

August 26, 1949—Special Centennial program honoring Richard Ballantyne will take place at Ballantyne Monument, Third South and First West Streets, in Salt Lake City. A similar program conducted by British Mission Sunday Schools, will honor Brother Ballantyne, at his birthplace, Whitridgebog, Scotland.

September 18, 1949—Special Centennial talks will be given in opening exercises of Sunday Schools throughout the Church.

Librarians

As we enter 1949, the centennial year of the Sunday Schools of the Church, we remind all Sabbath School leaders of the slogan: "An Active Library for Every Ward and Branch Sunday School in the Church in 1949."

Have you a library operating? If not, begin now. If you have, is it functioning so that teachers are receiving helpful pictures and other aids each week? Suggestions for organizing and supervising a library are contained in the *Librarian's Guide Book*, available at the Deseret Sunday School Union, 50 North Main Street, Salt Lake City 1, Utah (25c).

One ward in Salt Lake City (Thirty-fourth, Riverside Stake) began its library less than five years ago, with a "small room with a few old magazines and newspapers." Its first container for pictures was a pasteboard box decorated with wallpaper. From that humble file, it advanced to an orange crate, and from that to a four-drawer filing cabinet. The library now contains more than four thousand pictures. Nearly twenty thousand picture loans have been made since the library was started!

It can be done. Resolve now to

improve the gospel teaching in your Sunday School, with a library that is each week providing helps for your teachers. (See *Guide Book*, page 39, for suggestions for encouraging the use of your library.)

Should other priesthood and auxiliary organizations in the ward or branch be permitted to share the use of the Sunday School library?

Certainly.

In fact, the ideal situation would have it a ward or branch library, rather than one just for the Sunday School.

Then how should it be organized?

We suggest that a library representative be named from each of the organizations sharing the library on a library committee. The Sunday School librarian, serving as chairman, could then lead out in devising a workable plan for all organizations to draw from the library materials. Proper controls should be set up so that materials are always carefully checked out.

The best measure of the success of a library is in the use of its contents. Encourage all gospel teachers in your ward or branch to benefit from your library.

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D. and C. 88:118.)

Music

IN last month's *Instructor* we announced a projected series of articles on "How to Conduct a Song Practise." Before discussing specific problems dealing with this subject, it seems wise to consider the general question of congregational singing.

It might be interesting to digress a bit further, for a moment. The American Music Conference, which is sponsoring a drive to make America more musical, has issued a lengthy survey on the public's interest in music. This report has received considerable publicity in the music journals of late.

Interviewers were sent out into the field by the investigating agency to obtain pertinent facts. Statistics reached after questioning representatives of 4,537 families show that American people like *church music* better than any other type.

Of those questioned, 60.8 per cent said they like religious music best. In the rural areas and smaller communities the percentage was even higher. The interviewers found, too, that, outside the home, the church was the most important factor in stimulating interest in music. Only 33.3 per cent of those questioned gave "classical" music as their favorite.

And so it seems that the ordinary, but effective, church hymn ranks at the top of the list of favorites with a great majority of the people.

Hence, we have a great natural advantage as we approach our task of teaching hymns to the church membership in our Sunday School song practise.

Of primary importance in our efforts along this line is the fact that a good hymn properly sung is one of the most effective modes of worship. How often have General Authorities of the Church stressed the fact that a better sermon is preached through hymns than through word of mouth.

From the outset, choristers and organists should realize that congregational singing is actually a mode of worship rather than a musical performance or presentation. *This must be a basic premise of any song practise.*

Writing on this general subject, Dr. Hamilton MacDougall of Wellesley College ventures: "It is not uncommon for an organist or chorister to nag and drive the congregation. Is not that a most mischievous notion, destructive of good hymn singing? For this reason I find myself often unable to sing the hymn-tunes in church. When I was young, I had the idea that singing the hymns was a *musical performance*. But now when I believe I have more sense, I am strongly of the opinion that hymn singing is primarily a *mode and part of worship*."

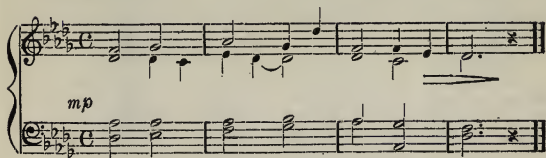
—Lowell M. Durban

Sacramental Music and Gem for March and April

Prelude

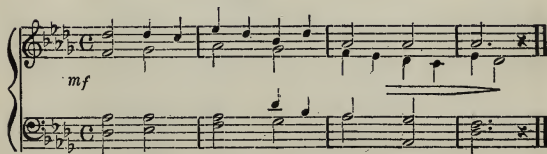
Moderato con moto

Gerrit de Jong, Jr.



'Tis good to meet each Sabbath day,
And, in His own appointed way,
Partake the emblems of His death,
And thus renew our love and faith.

Postlude



Ward Faculty — Teacher Improvement

THEME FOR MARCH: THE SELECTION OF GOALS

HISTORY is a record of the human struggle to choose between rival values. Literature and the arts portray the finest achievements of the human spirit in the conflict. The Sunday School is organized to build character and effective intelligence so the individual will be prepared to act wisely when a choice must be made. The degree to which the Sunday School achieves this objective is determined by the student's growth in power to make value judgments. Joshua made such a decision when he said: "As for me and my house, we will serve the Lord." Ruth showed a keen sensitivity for spiritual values when she declared: "Thy people shall be my people, and thy God shall be my God."

Sunday School teachers must find a way to equip the students with a set of tested spiritual values. In selecting these values the teacher is furnished with a vast spiritual heritage out of which may be drawn the accumulated insights and sanctions of mankind. This heritage includes sacred literature; here may be found expressions of personal insight, developed out of experience, such as these:

I know that my redeemer
liveth, and that he shall stand

at the latter day upon the
earth: And though after my
skin worms destroy this body,
yet in my flesh shall I see God.
(Job 19:25, 26.)

Though he were a Son, yet
learned he obedience by the
things which he suffered; And
being made perfect, he became
the author of eternal salvation
unto all them that obey him.
(Hebrews 5:8, 9.)

... Refrain from these men,
and let them alone: for if this
counsel or this work be of men,
it will come to nought: But if
it be of God, ye cannot over-
throw it; lest haply ye be found
even to fight against God.
(Acts 5:38, 39.)

Consider the accepted spiritual concepts indicated in such songs as: "Oh My Father," "I Need Thee Every Hour," "Reverently and Meekly Now," and "Sister, Thou Wast Mild and Lovely." Pictures, poems, and modern stories may be easily recalled which emphasize the values that have been given official sanction.

A spiritual value is one which is thought of as making a difference in the *self*; as determining what one will *become*. The development of spiritual values focuses attention upon what the student is *becoming* rather than on what he is accumu-

lating. Spiritual values take account of integrity of thought and act; regard for human personality; faith in the power of intelligence to guide and direct action; the quality of life, secured from refined thoughts and disciplined emotions.

The good Sunday School teacher is sustained in his work by an undefeatable mood of expectancy and of confidence that apparently unpromising students are going to discover in themselves yearnings and powers of which they are not yet aware. The development of these powers is limited in the Sunday School by a formal, direct approach. There is need for an atmosphere where discussions become the regular practice, and where the class members are encouraged to make judgments in terms of human values; where personal integrity is given an opportunity to grow through recurring challenges aimed to clarify the moral thinking of the class members. The teacher should set the stage by guiding the discussion toward situations that require decisive power. To develop moral insight, the teacher may need to provide a succession of seemingly identical experiences: re-telling a familiar story; seeing again a well-known picture, or reviewing the highlights of a personal experience and then, on one occasion, the experience takes on an entirely new quality and the student says, "I never thought of it that way before," or, "All of a sudden it came over me . . ." Out of such experiences new courses of

action are charted, new powers of religious insight are discovered, and new religious conversions take place. At this point the teacher will feel sheer joy from seeing people grow.

The incorporation of moral values within the student's personality results from a *desire* to be the kind of a person who can be counted upon to act with integrity, and to maintain a reverent regard for other people. This desire may be readily cultivated by the teacher who knows and uses the accepted principles of learning which have specific application in the field of religious instruction. Among these the following are basic principles:

(1) Learning is most likely to occur when the student has a definite purpose to accomplish. (Joseph Smith learned foreign languages so his work of translator and leader would be more effective.)

(2) Learning, to be effective, must approach the unknown by way of that which is known. (The power of God became very real after Elijah performed the miracle at the altar on Mount Carmel.)

(3) The learning activities must be adapted to the individual needs of the students. (Consider the variety of ways through which conversion came to the following: Paul, Moses, Jeremiah, Peter, Joseph Smith, the woman of Samaria by the well. The experience was adapted to the needs of the individual.)

(4) Learning, to be retained, must be used. (Jesus sent his disciples out to use their newly-found power in teaching others. Joseph

Smith developed a missionary system. Our Church auxiliaries provide a variety of opportunities through which to use and expand religious power.)

Of all the influences that mold the attitudes and establish a permanent orientation toward the finest values of life, the personality

of the Sunday School teacher will stand out in the memory of the students. These teachers will *select* the appropriate means through which to develop moral power and understanding of what worthy, gracious living really means.

—Marion G. Merkley

THE LEGACY OF RICHARD BALLANTYNE

(Continued from page 6)

Following his return from India he married his second and third wives, Mary Pearce and Caroline Sanderson. He was the father of twenty-three children.

At the close of the nineteenth century the weight of the years began to show on Richard Ballantyne's face. Throughout these years he had been ever active in the Sunday School organizations. Hundreds of Sunday Schools had sprung from that little group he taught nearly a half century earlier. His work was not forgotten either, for on his eightieth birthday, in 1897, three thousand Sunday School members and four brass bands honored him in Ogden with a gala program and picnic in Lester Park. Twenty-

seven floral bouquets were presented to him by little girls in white dresses with ribbons across their shoulders, each representing a Weber County Sunday School. Tears flowed down the old gentleman's cheeks. It was a dramatic climax to a long and varied career.

He died the following year. Convinced that he was chosen for a special role on this earth, he once wrote, "I was early called to this work by the voice of the spirit, and I have felt many times that I have been ordained to this work before I was born, for even before I joined the Church I was moved upon to work for the young. Surely no more joyful nor profitable labor can be performed by an Elder."

"And they brought unto him also infants, that he would touch them; but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." (Luke 18:15, 16.)

Teacher Training

LESSONS FOR MARCH

THE Teacher Training lessons are found in the new *Supplement to the Sunday School Teacher Training Course*.

Good Teaching Marksmanship
Lesson 22, March 6

Objectives:

1. To give trainees experience in preparing objectives for religious lessons.

2. To emphasize the importance of developing an objective and following it.

Texts:

Driggs, *The Master's Art*, Chapter XII.

Wahlquist, *Teaching as the Direction of Activities*, Chapter XIII.

Practice Teaching
Lesson 23, March 13

Routine Factors in the Classroom
Lesson 24, March 20

Objective:

To stress the importance of orderly class routine as an aid to good teaching.

Texts:

Driggs, *The Master's Art*, Chapter XVIII.

Wahlquist, *Teaching as the Direction of Activities*, Chapters XIV and XV.

Creative Teaching
Lesson 25, March 27

Objective:

To emphasize that the obligation of teaching is not merely to occupy the allotted period of time but also to lift the lessons from the abstract to the concrete by a creative touch. The personality and example of the teacher is of paramount importance.

Texts:

Driggs, *The Master's Art*, Chapters VI, VIII, X, XI, and XVII.

Wahlquist, *Teaching as the Direction of Activities*, pages 11 to 18.

The Instructor, August, 1944 through March, 1945—eight exceptional articles by Dr. Adam S. Bennion under the title of "The Power of Personality in Teaching" in the Ward Faculty-Teacher Improvement department.

"... be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (I Cor. 15:58.)

References for March Lessons

Abbreviations

Church News—Weekly Church Section of Deseret News.

Era—The Improvement Era.

Instructor—The Instructor.

R. S. Mag.—The Relief Society Magazine.

FIRST INTERMEDIATE DEPARTMENT

What It Means To Be a Latter-day Saint

Chapter 9. Helpful—And Show Others the Way

"Helping Others Helps Me," Church News, Jan. 25, 1947, p. 2. Accepting and giving help with the right attitude.

Edith Russell, "In Britain Now," Church News, March 31, 1945, pp. 9, 12. A story about helpfulness.

Lucy Grant Cannon, "Beehive Week Is May 2-8," Church News, May 1, 1948, p. 6. Helpfulness discussed.

Helen Gregg Green, "The Education of the Heart," Era, Vol. 48, August, 1945, p. 468. Being educated to help others discussed.

Chapter 10. Peacemakers, And We Make Others Happy

Richard L. Evans, "On Getting Along With People," Era, Vol. 49, Aug., 1946, p. 684. Peace revolves around our being able to get along with people.

John A. Widtsoe, "Building for Peace," Era, Vol. 49, Nov., 1946, pp. 698, 710. Our obligation to teach and live the gospel and thereby bring peace.

"A True Story of a Bishop and His Deacon," Church News, March 10, 1945, p. 3. A story of how a bishop acted as a peacemaker.

Chapter 11. Workers—And We Fill the World With Beauty

Thomas E. McKay, "Work is One of the Greatest Blessings," Church News, Oct. 11, 1947, pp. 9, 20. Work, a great blessing.

Richard L. Evans, "Work—The Grand Cure," Era, Vol. 49, July, 1946, p. 442. Joys of work extolled.

Chapter 12. Prayerful—And We Find Peace

Joseph Nelson, "Why a Boy Should Pray," Church News, March 15, 1947, p. 3. A deacon discusses why we should pray.

Darrell Hansen, "Five Reasons Why a Boy Should Pray," Church News, April 5,

1947, p. 3. Comments on the need for prayer.

Blair Armstrong, "Five Reasons Why a Boy Should Pray," Church News, June 7, 1947, p. 3. Need for prayer briefly discussed.

Editorial, "Law of the Sabbath," Church News, July 5, 1947, p. 1. The Sabbath a sanctified day.

Editorial, "Prayers and Faithfulness," Church News, Oct. 18, 1947, p. 1. A discussion on prayer and faith.

Hugh B. Brown, "Prayer," Church News, Nov. 15, 1947, p. 11. Sincere prayer a willingness to co-operate with God.

Joseph F. Merrill, "Efficacy of Prayer," Era, Vol. 47, May, 1944, pp. 281, 348. The efficacy of earnest prayer.

LeRoy Porter, "Why Youth Should Pray," Church News, July 21, 1945, p. 3. A young teacher's testimony on the value of prayer.

"Why Youth Should Pray," Church News, Aug. 4, 1945, p. 3. Why and how we should pray discussed.

Monte C. Scoville, "Why Youth Should Pray," Church News, Sept. 22, 1945, p. 3. The value of prayer discussed.

Joseph F. Merrill, "An Answer to Prayer," Church News, Dec. 1, 1945, pp. 10, 12. The prayers of the righteous are heard.

Mark E. Petersen, "Family Prayers," R. S. Mag., Vol. 32, Oct., 1945, pp. 579-582. Great blessings come from family prayer.

JUNIOR DEPARTMENT

The Life of Christ

Chapter 10. The Boyhood of Jesus

Don B. Colton, "The Life and Ministry of the Savior," R. S. Mag., Vol. 34, Nov., 1947, pp. 778-782. The boyhood of Jesus discussed.

Chapter 11. Preparing the Way of the Lord

Levi Edgar Young, "New Year Dawns Upon Us," Church News, Jan. 4, 1947, p. 10. Brief comments on the baptism of Jesus.

Joseph Fielding Smith, "Baptism, the Birth into the Kingdom," Church News, Nov. 4, 1944, pp. 14, 16. The baptism of Jesus discussed.

ADVANCED JUNIOR DEPARTMENT

The Church of Jesus Christ

Lesson 8. Peter Proves his Worth

Russel B. Swensen, "Early Christian Preaching," Instructor, vol. 82, July, 1947,

REFERENCES FOR MARCH LESSONS

pp. 324-329. Comments on Peter's missionary efforts.

Lesson 9. Stephen—the Martyr

Spencer W. Kimball, "The Pattern of Martyrdom," *Church News*, April 13, 1946, pp. 6, 17. A short comment on Stephen.

SENIOR DEPARTMENT

The Restored Church at Work

Chapter 10. Jesus, The Redeemer

Editorial, "In the New Year," *Church News*, Jan. 1, 1944, p. 1. Thoughts on accepting Christ for what he is.

David O. McKay, "Conference Address," *Church News*, April 15, 1944, pp. 1, 12, 16. Jesus, the Redeemer, discussed.

David O. McKay, "Full Acceptance of Christ Seen As Need," *Church News*, Dec. 23, 1944, p. 4. Christ as the Redeemer briefly discussed.

Joseph Fielding Smith, "The Mission of Jesus," *Church News*, Dec. 30, 1944, pp. 11, 16. The mission of Jesus two-fold.

Editorial, "Now Is Christ Risen," *Church News*, April 5, 1947, p. 1. The atonement of Christ briefly discussed.

Clifford E. Young, "Message of Redeemer Unequaled," *Church News*, Oct. 11, 1947, p. 7. The mission of Christ, the Redeemer.

Joseph Fielding Smith, "Ingratitude to Son of God, Most Prevalent of All Sins Committed," *Church News*, Oct. 11, 1947, p. 12. What Christ did for us discussed.

J. Reuben Clark, Jr., "Salvation Universal," *Church News*, June 6, 1948, p. 6. Mankind redeemed through our Savior.

Don B. Colton, "Pre-existence and Foreordination of Christ," *R. S. Mag.*, Vol. 34, July, 1947, pp. 485-488. Christ chosen and ordained to be our Redeemer before the world was created.

Don B. Colton, "The Need of a Redeemer," *R. S. Mag.*, Vol. 34, August, 1947, pp. 560-563. The need for a redeemer part of the plan.

Don B. Colton, "Jesus Christ, Our Lord," *R. S. Mag.*, Vol. 35, April, 1948, pp. 219-223. Life and ministry of Jesus discussed.

Joseph L. Wirthlin, "Conference Address," *Era*, Vol. 49, May, 1946, pp. 337, 338. An article telling of Jesus the Redeemer of mankind.

Chapter 11. Priesthood

John A. Widtsoe, "Authority in Religion," *Church News*, April 15, 1944, pp. 14, 16. A discussion on priesthood and authority in religion.

John D. Giles, "Restoration of the Melchizedek Priesthood," *Era*, Vol. 48, June, 1945, pp. 338, 339, 371. Events connected with the restoration of the Melchizedek Priesthood.

John A. Widtsoe, "Evidences and Recon-
ciliations," *Era*, Vol. 48, Dec., 1945, p.

761. A brief discussion on Melchizedek, and the priesthood called after him.

Arnold Dee White, "Our Strength and Guidance These Hundred Years," *Era*, Vol. 50, July, 1947, pp. 438, 439. The power of the priesthood has guided the Church.

Lee A. Palmer, "Priesthood Through the Years," *Era*, Vol. 50, July, 1947, p. 472. Privileges and blessings of the priesthood outlined.

John A. Widtsoe, "Evidences and Recon-
ciliations," *Era*, Vol. 51, Jan., 1948, pp. 33, 50. Priesthood and the Church are as one inseparable.

Eldred G. Smith, "The Power of the Priesthood," *Era*, Vol. 51, May, 1948, pp. 286, 326. The power of the priesthood explained and discussed.

J. Reuben Clark, Jr., "Keys and Powers of the Priesthood," *Church News*, June 20, 1948, p. 19. Keys and powers of the priest-
hood explained.

J. Reuben Clark, Jr., "Restoration of the Priesthood," *Church News*, May 30, 1948, p. 19. The priesthood restored and events connected with the restoration related.

Joseph L. Wirthlin, "Conference Ad-
dress," *Era*, Vol. 47, May, 1944, pp. 329, 330. A discourse on the priesthood, its powers and significance.

Chapter 13. Faith

Alma Sonne, "The Power of Faith," *Church News*, Jan. 1, 1944, p. 4. A brief discussion on the definition and power of faith.

Levi Edgar Young, "The Power of Faith," *Church News*, Aug. 19, 1944, p. 2. Faith in God briefly discussed.

Stephen L. Richards, "Essential Recon-
ciliations," *Church News*, March 22, 1947, pp. 8, 12. Faith in God essential.

Matthew Cowley, "Elder Cowley Tells of Experience of Hawaiian Woman," *Church News*, Nov. 15, 1947, p. 4. Faith-promoting experience related.

Hugh B. Brown, "First Principles," *Church News*, Dec. 6, 1947, pp. 11, 12. Faith—a vital need for every individual.

Henry Eyring, "Science and Faith," *Church News*, Jan. 10, 1948, pp. 5, 11. Science a help to religion; religion an im-
petus to science.

Albert E. Bowen, "Faith in Christ Es-
sential," *Era*, Vol. 50, Nov., 1947, pp. 715, 768. Faith in Christ must be taught and preserved in our lives.

Joseph F. Merrill, "Faith, Mainspring of Action," *Church News*, Sept. 9, 1945, pp. 10, 12. Faith must be based on knowledge.

S. Dilworth Young, "Faith," *Church News*, Jan. 13, 1946, pp. 10, 12. An address on faith.

George Albert Smith, "Concerning Grati-
tude," *Era*, Vol. 49, June, 1946, p. 365. A healing through faith related.

ADVANCED SENIOR DEPARTMENT

Life in Ancient America

Chapter 13. Nephi, A Statesman

John Henry Evans, "Conversions—Through the Book of Mormon," Instructor, Vol. 79, Sept., 1944, pp. 413, 417. President Grant greatly interested in the character of Nephi.

GOSPEL MESSAGE DEPARTMENT

Good Tidings To All People

Chapter 10. The Spirit of True Worship

Don B. Colton, "The Ideal of Faith," Instructor, Vol. 82, Dec., 1947, pp. 551, 552. Faith in God a living power.

Russel B. Swensen, "Jesus on Faith," Instructor, Vol. 80, April, 1945, pp. 168, 171. A discussion on faith.

Chapter 11. Centering Life in Spiritual Values

Marvin O. Ashton, "Bishop: What Is Your Sense of Values?" Era, Vol. 47, July, 1944, pp. 466, 467. Searching for hidden values discussed.

Harold B. Lee, "Choose the Right," Church News, Jan. 13, 1945, pp. 14, 15. Eternal values should be sought after.

Chapter 12. Service to Fellow Men

Lowell L. Bennion, "Sources of Strength—Charity," R. S. Mag., Vol. 32, Sept., 1945, pp. 570, 571. Charity does not envy.

Milton Bennion, "Missionary Service," Instructor, Vol. 82, July, 1947, pp. 297-299. Missionary service discussed.

Editorial, "Devoted Service," Church News, May 19, 1945, p. 1. Jesus taught that we must be unselfish.

Harold B. Lee, "With a Mind to Work," Church News, June 16, 1945, p. 10. Service to others discussed.

Franklin L. West, "Freedom in Religion," Church News, June 22, 1946, pp. 6, 8. Divine origin and guidance shown in the organization and operation of our church.

Chapter 13. Consecration to the Cause of Human Salvation

Lowell L. Bennion, "Sources of Strength—Charity," R. S. Mag., Vol. 33, Jan., 1946, pp. 60, 61. Charity is tolerant, long-suffering and hopeful.

Harold T. Christensen, "Modern Applications of Ethical Principles," R. S. Mag., Vol. 32, Feb., 1945, pp. 123, 127. Brotherhood, the key to greatness.

Franklin L. West, "Something for Nothing," Church News, March 30, 1946, pp. 10, 12. Ethical concepts should be taught and practiced from earliest infancy.

GENEALOGICAL TRAINING DEPARTMENT

The Latter-day Saint Family

Chapter 10. Choosing a Mate for Marriage

Editorial, "God's Mode of Marriage," Church News, April 6, 1946, p. 1. The importance of marriage within one's religious faith.

Franklin L. West, "Intelligent Courtship," Church News, May 11, 1946, pp. 10, 12. Intelligent thought and consideration should be given to the choosing of a mate.

Harold B. Lee, "Our Responsibility Before God and Men," Era, Vol. 48, Nov., 1945, pp. 651, 680. Discussion of marriage partners.

John A. Widtsoe, "Religion and Marriage," Church News, April 22, 1944, pp. 10, 12. The choosing of a mate should be done prayerfully, carefully, and without haste.

Thomas C. Romney, "Mate Selection and Marriage," Church News, July 12, 1947, pp. 10, 12. Pioneer beliefs concerning marriage and family life.

La Pree Christensen, "Wrapped in Cellophane," Era, vol. 50, April, 1947, p. 215. Clean living a challenge to youth.

Ward Youth Leadership—Outline of Study, Church News, Sept. 27, 1947, p. 3; Oct. 25, 1947, p. 3. Teaching young people of the Church to direct their social activities within the Church toward those whom they expect to marry; methods of group participation in worthwhile projects.

Chapter 11. Adjustments During the Engagement

Asabel D. Woodruff, "Developing Satisfactory Boy - Girl Relationships," Church News, July 1, 1944, pp. 2, 7. Brief discussion of the engagement period.

Franklin L. West, "Intelligent Courtship," Church News, May 11, 1946, pp. 10, 12. Adjustments before marriage briefly discussed.

Chapter 12. Wedding and Honeymoon

Editorial, "God's Mode of Marriage," Church News, April 6, 1946, p. 1. Temple marriage discussed.

John A. Widtsoe, "Religion and Marriage," Church News, April 22, 1944, pp. 10, 12. Temple marriage discussed.

Joseph Fielding Smith, "Celestial Marriage Leads to Fulness of Glory," Church News, Oct. 12, 1946, pp. 7, 16.

Wayne Lynn, "Preparation for Temple Marriage," Church News, July 27, 1946, p. 3. Youth's view on temple marriage.

Harold B. Lee, "Unwelcome Wedding Guests," Church News, April 14, 1945, pp. 18, 20. Eternal nature of temple marriages discussed.

John A. Widtsoe, "Does Temple Marriage Diminish Divorce?" Era, Vol. 51, Oct., 1948,

Wed. note 7:30 to 9:00

12th Wd. Leadership Meeting

REFERENCES FOR MARCH LESSONS

7:30 Thurs note
meet on May 11
corner 50¢

2 1/2 min. Jests rest of Sept.

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—more on page 47

Junior Sunday School

CO-ORDINATOR, EVA MAY GREEN

OPPORTUNITIES FOR ETHICAL GUIDANCE IN THE JUNIOR SUNDAY SCHOOL ENVIRONMENT

THE Sunday School organization was created for the child. It is here where he is expected to acquire help in formulating his basic philosophy of living, to gain an understanding of whom and why he worships, and to participate in worthwhile experiences and actual practice in "living his religion."

A child learns to worship. He is placed in an environment as an active organism. He continuously interacts with his environment. As he does, changes in his total behavior occur, and learning takes place.

With the welfare of the young child at heart, Junior Sunday Schools have been recommended. A child has basic spiritual needs. He needs to love God, to feel close to Him, and to have experience with His divine power. He needs faith in prayer and in the powerful influence of good in the world. He needs to understand his fellowmen, to share with them, and to be willing to co-operate for the good of all concerned. He needs to love beauty and truth. He needs the deep satisfaction which comes from self-expression, and he needs the growing power of independency which comes through self-direction.

It is felt that a good Junior Sunday School program can produce an environment conducive to better spiritual learning experiences for the child. Its philosophy recognizes these needs in addition to the physical and social needs of the child, and its program attempts to meet them all, providing for greater self participation, and thereby fostering the development of a creative type of leadership. A child can not help but be a happier, well-adjusted individual if he is allowed to participate in a fine religious experience with others. He will become a better neighbor through learning to share stories, poems, and pictures with his friends. He will learn to become grateful, kind, and true as these fine attributes are radiated from his teacher as a part of the spiritual environment of the Junior Sunday School.

So that these worthy objectives might be attained, Junior Sunday School workers everywhere must see to it that the total environment in which a child is placed each Sunday morning is one which will be genuine and wholesome, and which will truly offer opportunities for ethical guidance. The Junior Sunday School can foster spiritual growth

and development of God's precious children. It can be the place where the child learns to love the good and the beautiful.

Certain factors will need to be considered because of their influence in improving the religious environment for the child:

(a) The physical setting plays an important part in bringing the child into a receptive mood for the good and the beautiful. The young child is extremely sensitive to physical surroundings. He responds favorably to beauty. How important it is, therefore, that the meeting place for young children on Sunday morning be one of beauty, warmth, and cheer. The ward amusement hall would not seem to be the appropriate place for these so important first impressions of spirituality. The children of the Junior Sunday School are important enough to deserve a separate assembly room equipped with furniture made for little children and filled with interesting things that appeal to tiny tots. Classrooms should be provided with comfortable little chairs and tables. Easels for drawing and painting, display boards for pictures, little rugs, toys, picture books, and other articles of interest do much to create a pleasant atmosphere conducive to spiritual learning.

When ideal situations and accommodations are not entirely possible, ingenious teachers can still do so much toward the making of the Junior Sunday School rooms an attractive meeting place for children.

It is really fun to plan with children how to make classrooms more desirable. Could the walls be painted? Could curtains be made? Would pictures help? Their suggestions are usually excellent, and what joy is theirs when they can help in carrying forward the plans for beautification. Children, too, have a way of bringing parents into the planning. Good results may come about through co-operative action.

(b) The social or human relationship phase of the environment wields a powerful influence over the behavior of the child. The Junior Sunday School program provides many opportunities for meeting the social needs of the child and directing his thoughts and actions into spiritual channels. The child is made to feel that he belongs to a group—that he is important and needed for the proper functioning of the group. He is made to feel secure and happy in the love he receives from his teacher and his associates.

Personnel is extremely important. The Junior Sunday School needs an efficient supervisor and a staff of well qualified teachers who understand and accept children and who, themselves, are worthy examples of pleasant, wholesome living. The adults in the Junior Sunday School are an important part of the child's environment, and can both directly and indirectly guide him into fine attitudes of consideration, tolerance, kindness, gratitude, reverence for God, and faith in his fellowmen.

(c) Advance planning and preparation on the part of those who

attempt to guide children may make of the entire Junior Sunday School session an experience of spirituality and beauty. Everything should be in readiness, with teachers present well in advance of the students. Provision is made for a cheerful, clean, and well-ventilated room. Quiet music is supplied as a background for orderly entrance. Pictures, flowers, and other beauty spots are abundantly displayed. Smiles and cheery greetings dispel tensions and fears as the "welcomer" stationed at the door extends a hand of fellowship. All these things create a feeling of peace, friendliness, and good will. They help to satisfy spiritual needs.

(d) The efficiency with which the program itself moves forward creates many opportunities for ethical guidance. As the child joyfully sings the songs he loves and understands, and adds his "Amen" to a beautiful prayer breathed in his behalf, he senses the feeling of gratitude and of joy in being alive. As he listens to others and adds his bit to a well conducted conversation period, he feels the contentment that comes through sharing. As he busily works with others on some project for good, he senses the satisfaction that comes through self-expression. He learns to love the true and beautiful because they offer to him more possibilities for lasting happiness.

Because the program of the Junior Sunday School is carefully planned to meet the physical, social, and spiritual needs of the young

child, it makes a unique contribution in his life. It becomes a beacon light, leading him into happiness through the daily living of the beautiful Gospel of Jesus Christ.

It is to be hoped that workers with children sense their responsibilities and make of the Junior Sunday Schools of our Church happy places abundantly filled with opportunities for ethical guidance and spiritual living.

—Hazel Fletcher Young

SACRAMENT GEM

(Prelude and postlude to use with gem will be found on page 35.)

Just a tiny piece of bread
While I eat I bow my head.
Now a sip of water clear
To show I love my Savior dear.

SUPPLEMENTARY TEACHING MATERIALS

The following teaching materials can be used in any department of the Junior Sunday School:

Verses about familiar things hold special charm for the young child

The Policeman

He stops the cars while on his beat,
And helps the people cross the street.

Snow

Outside my house
Some snow is found;
It fell on the roof
And it fell on the ground.

Winter

The leaves are falling from the trees,
The wind is getting cold,
The cows and horses are in the
barn,
The sheep are in the fold.
The snow is white upon the ground,
With snow men here and there.
And children merry as can be,
And playing everywhere.

The Snow

It doesn't make a single sound.
It's such a pretty sight.
The snow is falling to the ground.
It falls so soft and light.

Jack Frost

Jack Frost is here again,
Here again, here again.
Jack Frost is here again
To paint my windowpane.

He paints it in the morning,
He paints it in the night,
He paints it when the sun is down,
And when the moon is bright.

Now when the winter is over
And the spring has come to stay,
And the flowers have come to greet
us
Jack Frost will go away.

Good Night

Good night, pretty stars,
With your yellow eyes.
Good night, lady moon,
In the evening skies.
Good night, dusky world
And the mighty deep,
I am tired now;
It is time to sleep.
Good night! Good night!

*Poems with majestic beauty which
young children can in part under-
stand*

The Glory of God
(Psalm 19)

The heavens declare the glory of
God;
And the firmament showeth his
handiwork.

New Year

A year to be glad in,
And not to be sad in,
To gain in, to give in,
A happy new year.

A new year for trying
And for never sighing;
A new year to live in;
Oh, hold it most dear!
—Author Unknown

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(Continued from page 43)

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HUMOR, WIT, AND WISDOM

A clerk, drawn for jury duty, asked the judge to excuse him on the ground that he had to be at the office.

"So you think your employer can't get along without you?" queried the judge.

"No, your Honor," replied the clerk. "I believe he can, but I don't want him to find it out."

The judge said, "Excused."

On a walk with her mother, little Rosalie spoke to a small boy. "His name is Jimmie," she explained. "He's in my room at school."

"What's his last name?" asked her mother.

"His whole name," replied Rosalie, "is Jimmie Sitdown—that's what the teacher calls him."

Johnny was gazing at his one-day-old brother, who lay squealing and yelling in his cradle.

"Has he come from Heaven?" inquired Johnny.

"Yes, dear."

"No wonder they put him out."

"Is your wife having any success in learning to drive a car?"

"Well, the road is beginning to turn when she does."

Father: "Why were you kept in at school?"

Son: "I didn't know where the Azores were."

Father: "Well, in the future just remember where you put things."

THE WISDOM OF ISRAEL*

THE WISDOM OF SPINOZA (1632-1677)

No, the object of government is not to change men from rational beings into beasts or puppets, but to enable them to develop their minds and bodies in security, and to employ their reason unshackled; neither showing hatred, anger or deceit, nor watched with the eyes of jealousy and injustice. In fact, the true aim of government is liberty.

When people declare, as all are ready to do, that the Bible is the Word of God teaching men true blessedness and the way of salvation, they evidently do not mean what they say, for the masses take no pains at all to live according to Scripture, and we see most people endeavoring to hawk about their own commentaries, as the word of God, and give their best efforts, under the guise of religion, to compelling others to think as they do.

The impotence of man to govern or restrain the emotions I call bondage, for a man who is under their control is not his own master, but is mastered by fortune, in whose power he is, so that he is often forced to follow the worse, although he sees the better before him.

*An anthology by Lewis Brown, Random House, New York. Used by permission.

of the boys and girls that he might make a good president. He was elected. Then too, we discovered that he liked to make cakes and was an excellent ballplayer. He was always asked to provide a cake for class socials, and we tried to commend him whenever possible on his baseball. He made an excellent president. He insisted on order."

Sister Anderson won over another troublesome boy by discovering his birthday date and sending him a card. She always tries to learn all that she can about each pupil, his hobbies, ancestry, and achievements. This interest doesn't die after pupils have been promoted from her class. Her home is a gathering place for former class members, who often not only find there a warm conversation but a tasty snack as well. They are all "my children."

"My greatest joy is teaching," Sister Anderson explains. "My wish is that of Karl G. Maeser: 'If it please my Heavenly Father, I would be a teacher in heaven.'"

—WENDELL J. ASHTON

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She Has—

FIVE THOUSAND CHILDREN



SARAH J. ANDERSON

SARAH J. ANDERSON's Gospel Doctrine class isn't satisfied with one lesson a week.

That is why the group on every other Monday night meets in a class member's home. There, after Sunday lessons have been expanded, the group enjoys a social and refreshments. (In recent months some of the games have dealt with Book of Mormon names from the lessons.)

All of this is nothing new for Sister Anderson. Her Sunday School lessons have had a habit of succeeding since she taught her first one fifty years ago, in a curtain-partitioned hall adjoining a yellow brick grocery store. Legion are the evidences of the efficacy of her teaching. One of her letter files contains 145 envelopes—all from former pupils serving in the armed forces during World War II. One

correspondent was a bashful boy who had refused to leave her class for three years after he had been "promoted." Another former girl pupil, her hair now streaked with silver, still always addresses her with an affectionate kiss and an expression of gratitude for lessons taught decades ago.

Approximately five thousand persons have come under the teaching spell of this soft-spoken, humble woman with blue eyes that seem to talk. Her fifty years of Sabbath School teaching have been continual, "except for an occasional short period to have a baby." And she has taught Sunday School ages from little tots with bow ribbons to white-haired patriarchs.

When a new course of study is about to begin, Sister Anderson reads through the manual from cover to cover. Then as she scans the daily newspaper, Church publications and national magazines, she often clips. The clippings, containing poems, quotations, stories, pictures and maps, are then filed in a folder for future lesson use. Each lesson is read a week before presentation, and Sister Anderson always has a written outline, prepared Saturday night or Sunday morning.

"Unruly boys? Yes, I've had them. One boy was particularly bad at first with his chatter in class. Before class election, I suggested to some

—more on other side